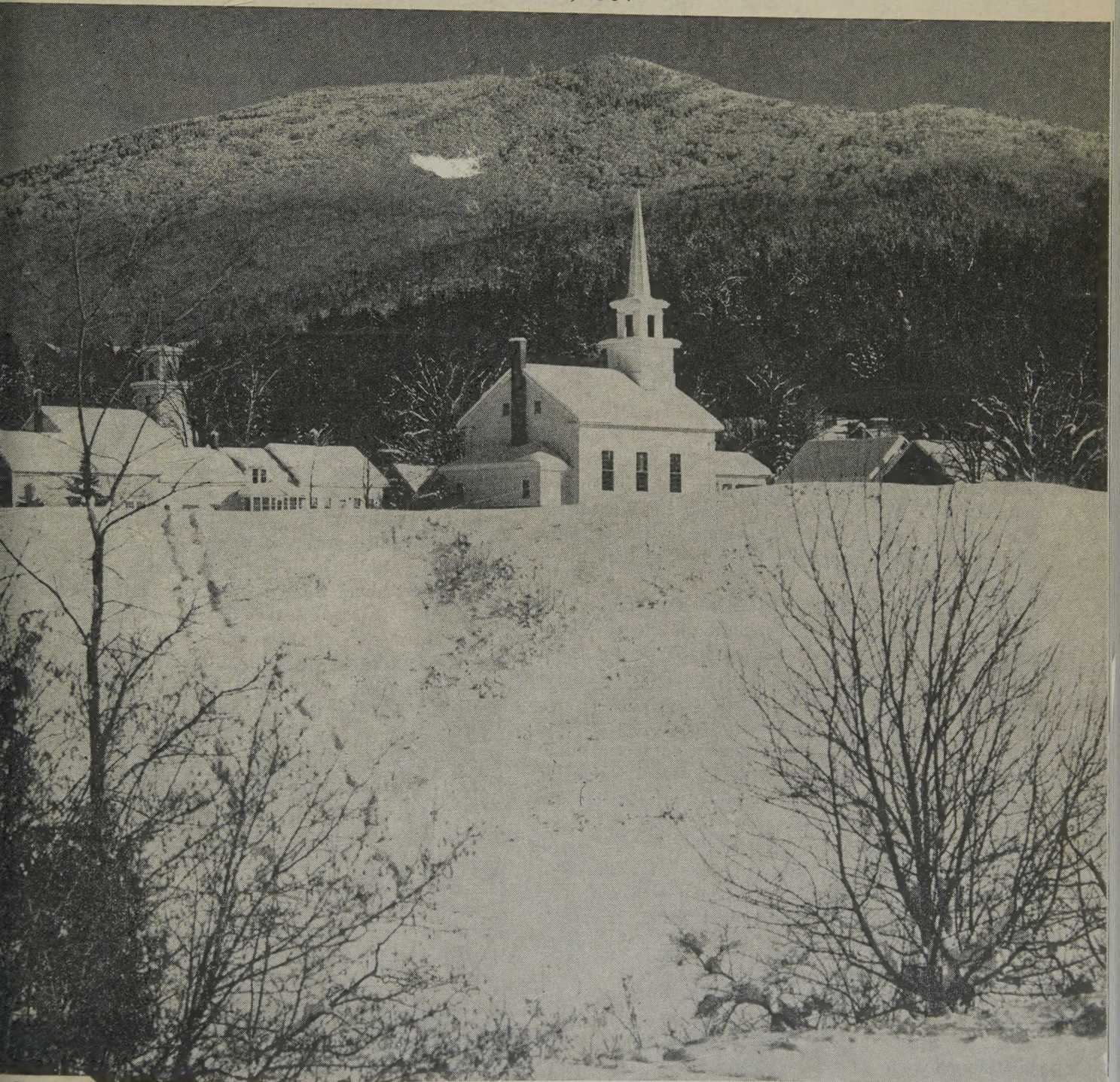


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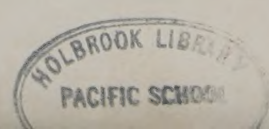
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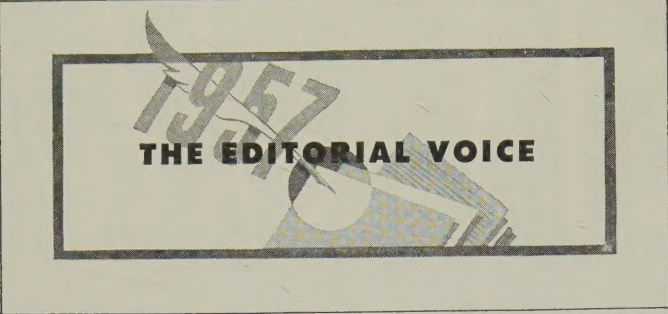
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A Glad New Year





THE EDITORIAL VOICE

HOW THE LORD LEADS

One of the problems most frequently encountered by serious-minded Christians is how to discover the will of God in a given situation.

This is not a small matter. To countless thousands of Christians it is vitally important. Their peace of heart depends upon knowing that God is actually guiding them, and their failure to be sure that He is destroys their inward tranquillity and fills them with uncertainty and fear. They must get help if they are to regain their confidence. Here is a modest effort to provide some help.

First, it is absolutely essential that we be completely dedicated to God's high honor and surrendered to the Lordship of Jesus Christ. God will not lead us except for His own glory and He cannot lead us if we resist His will. The shepherd cannot lead a stubborn sheep. The evil practice of *using* God must be abandoned. Instead of trying to employ God to achieve our ends we must submit ourselves joyously to God and let Him work through us to achieve His own ends.

Now, granted that we are wholly committed to God with every full intent to obey Him, we may expect actually to be led by Him. The Scriptures that teach this are so many that one scarcely knows where to begin quoting. It only remains for us to believe they mean what they say.

The many choices that we Christians must make from day to day involve only four kinds of things: Those concerning which God has said an emphatic *no*; those about which He has said an equally emphatic *yes*; those concerning which He wants us to consult our own sanctified preferences, and those few and rare matters about which we cannot acquire enough information to permit us to make intelligent decisions and which for that reason require some special guidance from the Lord to prevent us from making serious mistakes.

Regardless of what our "positive thinkers" have said, the Scriptures have much to say about things Christians are *not* to do. Every call to repentance is a call to negative as well as to positive moral action. "Cease to do evil; learn to do well" is a fair epitome of the moral teaching of the Bible.

Put this down as an unfailing rule: Never seek the leading of the Lord concerning an act that is forbidden in the Word of God. To do so is to convict ourselves of insincerity.

Again, prophet, psalmist, apostle and our blessed Lord Himself join to point out the way of positive obedience. His yoke is easy, His burden is light and He giveth more grace, so let this be the second rule: Never seek the leading of the Lord concerning an act that has been commanded in the Scriptures.

Now, a happy truth too often overlooked in our anxious search for the will of God is that in the majority of decisions touching our earthly lives God expresses no choice, but leaves everything to our own preference. Some Christians walk under a cloud of uncertainty, worrying about which profession they should enter, which car they should drive, which school they should attend, where they should live and a dozen or score of other such matters, when their Lord has set them free to follow their own personal bent, guided only by their love for Him and for their fellow men.

On the surface it appears more spiritual to seek God's leading than just to go ahead and do the obvious thing. But it is not. If God gave you a watch would you honor Him more by asking Him for the time of day or by consulting the watch? If God gave a sailor a compass would the sailor please God more by kneeling in a frenzy of prayer to persuade God to show him which way to go or by steering according to the compass?

Except for those things that are specifically commanded or forbidden, it is God's will that we be free to exercise our own intelligent choice. The shepherd will lead the sheep but he does not wish to decide which tuft of grass the sheep shall nibble each moment of the day. In almost everything touching our common life on earth God is pleased when we are pleased. He wills that we be as free as birds to soar and sing our Maker's praise without anxiety. God's choice for us may not be *one* but *any one* of a score of possible choices. The man or woman who is wholly and joyously surrendered to Christ cannot make a wrong choice. Any choice will be the right one.

But what about those rare times when a great deal is at stake, we can discover no clear scriptural instruction and yet are forced to choose between two possible courses? In such a situation we have God's faithful promise to guide us aright. Here, for instance, are two passages from the Word of the Lord: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5, 6). "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isa. 48:17).

Take your problem to the Lord. Remind Him of these promises. Then get up and do what looks best to you. Either choice will be right. God will not permit you to make a mistake.

●
We call special attention to the editorial note on page 9 concerning the situation in New Guinea.

A Worthy New Year's Resolution

*Last year's faults will mar this year's record unless we know
the purging power of single-hearted devotion to Christ . . .*

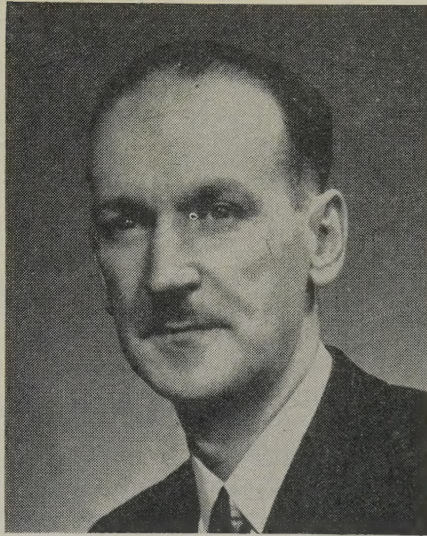
By REV. HERMAN H. HAZLETT

AT the beginning of each new year many Christians seek a verse from God's Word which will serve as a special inspiration and guide for them throughout the year. This is a much more praiseworthy practice than making resolutions which may be broken soon afterwards.

The apostle Paul's holy determination was both a worthy resolution and his lifetime motto. Although Paul wrote that his settled purpose consisted in doing one thing, yet three things are involved in his declaration: forgetting those things which are behind; reaching forth unto those things which are before, and pressing toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13).

In considering first of all the things which Paul wanted to forget, we immediately think of his sinful past. Earlier in the epistle, while recounting the things in which he might have had confidence, he mentioned that "concerning zeal" he was a persecutor of the church. He knew that his sins were behind God's back and that the blood of Jesus Christ had cleansed from all sin, but he had difficulty forgetting that which had formerly been his main occupation: making "havock of the church." Fifteen years or more after his conversion he still recalled that "beyond measure I persecuted the church of God."

Memory is a marvelous thing, even though there are many things we want to remember and cannot. But how wonderful that God enables us to remember so much that is needful and good. Psychologists claim that once we have learned or experienced something, we can never completely forget it. But memory can be a terrible thing as well. The rich man in Hades was tormented



Mr. Hazlett is dean of the faculty of the Simpson Bible College in San Francisco, Calif. Previous to this he served in Viet Nam, Indo-China, where he directed the Vietnamese Bible school at Danang (Tourane) for a number of years.

in a flame, and part of his torment at least was due to the fact that he remembered so many things he would like to have forgotten. He was also greatly discomfited by Abraham's reminder: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." And one thing that particularly troubled him was the remembrance of the poor example he had been to his five brothers who he knew would eventually join him in that undesirable place unless someone warned them. Yes, as we enter 1957 it is a wonderful thing to know that our sins are behind God's back and buried in His sea of forgetfulness. We are only on sure ground when we forget the things which God forgets.

How easy it is for us to remember the slights and injustices that we

suffer occasionally at the hands of our fellow men, but how prone we are to forget all the kind things they do for us. Let us never forget that the only part of the Lord's prayer on which He Himself commented had to do with forgetting, as He said: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

It is also permissible and very advisable for us to forget all our past defeats if we are fully surrendered to the Lord's highest will for us and living a life of victory. Satan likes nothing better than to accuse the brethren, but "there is therefore now no condemnation to them which are in Christ Jesus, who walk . . . after the Spirit."

Paul's next attitude, which was also an integral part of his daily experience, was that of "reaching forth unto those things which are before." His language expresses vehement desire. It is the figure of an athlete leaning forward as he runs. Can we not all recall how eagerly we went to Sunday school, prayer meeting and other church services and testified to our newfound joy in the Lord when we were first saved? Why is it then that so many Christians are not constantly reaching forth unto such things throughout the remainder of their lives? Would 1957 not be a good time to start such practices all over again, and so much more as we see the time of our Lord's return fast approaching?

Paul was not a visionary, but he had had a vision of the risen Lord who commissioned him to be the apostle to the Gentiles. From the beginning of his new life Christ

had revealed to him "how great things he must suffer for my name's sake." Instead of this warning turning him aside from the gospel ministry it seemed rather to goad him forward, so much so that he gloried in all the persecutions which he suffered.

We twentieth century servants of Christ often fear to venture into the unknown, although we solemnly affirm that "anywhere with Jesus I can safely go." I think it is quite fair to say that we would reach "forth unto those things which are before" with much less fervency of spirit if we knew what lay ahead of us. But the apostle Paul, knowing that some fiery trial lay ahead of him as he went up to Jerusalem the last time before his first imprisonment and subsequent journey to Rome, could nevertheless say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

To reach forward and gain new ground spiritually in the new year we could not do better than obey Paul's command to "reckon . . . (ourselves) to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." It is not

enough to know that "our old man is crucified" with Christ, but we must reckon (count it) done. Just as a dead man no longer has any contact with his former environment, so believers who are dead to self and to sin have no desires that are contrary to their Master's holy will for them. Having dedicated their bodies to His reasonable service, they will also be most willing to go wherever He wills to send them.

The manner in which Paul reached forward in service for the Lord is well documented in the Book of the Acts and in his epistles. Being firmly convinced that the heathen are lost unless they believe in Christ, he went all out to preach the gospel. He was so conscious of having been true to his God-given task that when he wrote to the church at Rome he could truthfully say "that from Jerusalem, and round about unto Illyricum" he had fully preached the gospel of Christ.

It would be difficult to find anyone today who would criticize a physician for "reaching forward" in some kind of research, even if it endangered his own life, or any who would find fault with young people who devote themselves wholeheartedly to acquiring an education or becoming successful in the business world. But when a person loses his life in the way that the world calls "throwing it away" in order to find it in fully consecrated service for the Lord Jesus Christ, then there are even some who call themselves Christians who are shocked that such a *sacrifice* should be made. It is very evident that these critics of the Lord's servants do not have the sense of values that Paul had when he wrote to the church at Corinth, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Two of our most earnest Vietnamese missionaries to the tribes of the interior certainly put all of us to shame by their untiring zeal in endeavoring to win those benighted people to the Saviour. This couple is often ill and a physician warned the husband a number of years ago that he would have to return to the plains if he expected to escape an

He Will Be Our Guide

*For Thy mercy and Thy grace,
Constant through another year,
Hear our song of thankfulness,
Father and Redeemer, hear.*

*Dark the future; let Thy light
Guide us, bright and morning Star:
Fierce our foes, and hard the fight;
Arm us, Saviour, for the war.*

*In our weakness and distress,
Rock of strength, be Thou our stay;
In the pathless wilderness
Be our true and living way.*

—H. DOWNTON, 1818-1885.

early death from tuberculosis or malaria. In addition to the long, tiring trips which this man frequently makes to jungle villages, it is not unusual for him to sit up until two o'clock in the morning when he is home, writing tracts in Vietnamese, to be printed at his own expense when no other funds are available. He thinks that he has not done enough in going to the tribes; he firmly believes that he is also a debtor to his own people. In the new year shall we not all, preachers and laymen alike, reach much farther forward lest we lag behind these first generation Christians in other lands?

The third thing involved in Paul's resolution was that he "press toward the mark for the prize of the high calling of God in Christ Jesus." If "forgetting" started him running in the Christian race and "reaching forth" gave him direction, this third phase enabled him at last to reach the goal. The Greek word translated "press" in this verse also means "to pursue, to follow eagerly, to endeavor earnestly to acquire." This attitude of heart and mind was not suddenly acquired as the aged apostle knew that he was about to suffer martyrdom. No, at that time he never could have declared, "I have fought a good fight, I have finished my course, I have kept the faith," if there had not been a constant, daily pressing toward the mark.

How often we come far short of pleasing the Lord because we have our eyes on the prize we hope to receive rather than on the Lord! In verse ten of this same chapter Paul expresses his greatest ambition in these words, "That I may know him, and the power of his resurrection"

(Continued on page 11)

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the Alliance Weekly

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Counsel to Young Christians

By JOSEPH T. LARSON

I. The Way of Salvation

FIRST. Believe in God the Father: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "And this is *life eternal*, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

SECOND. Believe that God loves you as a sinner: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

THIRD. Admit that you are a sinner by nature and practice: "For all have sinned, and come short of the glory of God" (Rom. 3:23). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8, 10). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all" (Isa. 53:6). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

FOURTH. Repent and acknowledge your personal sins to God in the name of Jesus Christ. "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done

this evil in thy sight" (Psa. 51:3, 4a). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

FIFTH. Believe in your heart that Christ died for your sins. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4; also Gal. 1:4, 1 Pet. 2:24).

SIXTH. Receive Jesus Christ now as your personal Saviour. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). "Behold, now is the accepted time; be-

hold, now is the *day of salvation* (2 Cor. 6:2b). "To day if *ye will hear his voice*, harden not your hearts" (Heb. 3:7, 8).

SEVENTH. Confess your faith in Christ before men. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

When you have believed this word you have:

1. *A new heart.* "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

2. *Justification.* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

3. *Eternal life.* "Verily, verily, I say unto you, He that heareth my word, and *believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life*" (John 5:24). "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23b).

4. *Redemption and forgiveness.* "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

This means the gift of salvation, if you receive Christ now by faith. Will you do this just now? ♦ ♦ ♦


A series of seven articles written especially for young Christians and new converts begins in this issue. They are practical and backed with much Scripture. . . . Mr. Larson, of Denver, Colo., has been in evangelistic work for many years. These articles will appear in booklet form later in the year.

Quotes from Our Contemporaries

An editorial in *The Evangelical Beacon and Evangelist* by ROY A. THOMPSON says:

"The Christian life is a supernatural life, just as the resurrection of Christ was a supernatural event. The victorious, overcoming, Spirit-filled Christian life is a miracle wrought by God just as the lifting of Jesus from the grave was a miracle accomplished by the Father."

L. F. E. WILKINSON, in *The Life of Faith*, tells of the way of cleansing and deliverance:

"You may learn more of the way of sanctification and more of the truth of Scripture, and you may make new dedications and consecrate yourself afresh; until finally God awakens you to the fact that your defilement, that your need, is beyond yourself and you come to the place where you say, 'Lord, purge me, and I shall be clean.' . . . Has God begun to do this deep work in your heart?"

Thankfulness and Healing

It is more than psychological jargon to say that praise and the spirit of joy and gladness are physical tonics . . . it is spiritual reality

By A. B. SIMPSON

THERE is an intimate connection between a spirit of thankfulness and physical health. In the first place, the very atmosphere of praise and the spirit of joy and gladness are physical tonics and wholesome stimulants and lift up our whole being to a higher condition of vitality and spring. On the other hand, moroseness, gloom and depression have a tendency to exhaust and depress the vital system.

Our old Saxon word "hail," which is an expression of good cheer, is the same root as *heal* and *health* and suggests the close affinity between happiness and good health.

Also, the spirit of thankfulness is eminently pleasing to God and the highest service we can bring Him. The sacrifice of praise is the most acceptable offering we can lay at His feet. Someone has said that the reason David was the man after God's own heart was because, notwithstanding his many faults and sins, he was so full of praise and thankfulness. Now if God is pleased with our thankfulness, it is not strange that He should reward it

with the gift of health. There are some blessings which come to us as a matter of course through our salvation, but there are some which are especially given as the reward of obedience. Healing is one of these; it is the especial promise to the obedient. "If thou wilt diligently hearken to the voice of the Lord thy God, . . . and wilt give ear to his commandments, and keep all his statutes," He says, "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Our healing is thus represented as a special recompense for obedience. If, therefore, we would please the Lord and have the reward of those who please Him, there is no service so acceptable to Him as our praise. Let us ever meet Him with a glad and thankful heart and He will reflect it back in the health of our countenance and the buoyant life and springing health which is but the echo of a joyful heart.

Further, thankfulness is the best preparation for faith. Trust grows spontaneously in the trustful heart.

Thankfulness takes the sunny side of the street and looks at the bright side of God. It is only thus that we can ever trust Him. Unbelief looks at our troubles. Of course, they seem like mountains, and faith is discouraged by the prospect. A thankful disposition will always find some cause for cheer, and a gloomy one will find a cloud in the brightest sky and a fly in the sweetest ointment. Let us cultivate a spirit of cheerfulness and we shall find so much in God and in our lives to encourage us that we shall have no room for doubt or fear.

Furthermore, thankfulness is the only real evidence of faith. The moment we really believe for our blessing we begin to praise, and until we can thank God we have not received what we have asked. Prayer asks, but faith takes the blessing. In our anointing services we often listen with loving solicitude to hear the closing prayers of those who seek healing and we can always tell before the first sentence is finished whether anything has really happened or not. When we hear the words, "O Lord, won't you heal me and deliver me?" we know that nothing is accomplished; but when we hear, "O Lord, I thank Thee because Thou hast healed me," we know the work is done. It was thus that Jesus prayed at the grave of Lazarus. He did not wait until Lazarus had appeared above the tomb, but He cried, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." The sinner is saved when he can not only ask for forgiveness but take it and thank Christ for his salvation. Prayer is answered when we can believe that we *have*. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

And thanksgiving is the only way of receiving. How can we take a gift? I know of no other way but just to take it and say "thank you." And so the way to receive our healing from the Lord is not to plead for it, as we would with a reluctant friend, but to come in simple confidence, just take what God so gladly gives and then praise Him that it is ours.



DAVID R. ENLOW, Editor

AT HOME

Brethren offer mobile teams for Hungary, Egypt: The General Brotherhood Board of the Church of the Brethren voted in Elgin, Ill., to make mobile teams of volunteer workers available for service in Hungary and Egypt, as they may be needed. The Brethren Service Commission announced that it is prepared to divert material aid to these two areas of "emergency need."

Legion chaplains ask spiritual values course in schools: State chaplains of the American Legion recommended in Indianapolis that the veterans' organization promote a course in the nation's schools on the "moral and spiritual values in basic American documents." The chaplains, holding their annual convention, urged that the course already being used in Nebraska schools be extended over the nation.

Test survey on religious preference question: Results of a survey of five hundred households in a four-county area of Wisconsin may determine whether or not a religious preference question will be asked in the 1960 general census. Workers from the census bureau's Milwaukee field office conducted the week-long survey in Milwaukee, Waukesha, Racine and Walworth counties. They were accompanied by observers from Washington. The question put to all persons over fourteen in the five hundred households was "What is your religion?"

Brethren plan new headquarters building: Plans for a \$1,250,000 headquarters development in Elgin, Ill., were disclosed by the Church of the Brethren. The one-story contemporary edifice is to be erected on a 56-acre site near the intersection of Dundee Avenue and the proposed Northern Illinois Toll Road.

Presbyterians adopt record missionary budget: A record budget of \$9,112,398 for overseas missionary work in 1957 was adopted in New York by the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Create Central American missionary district: The House of Bishops of the Protestant Episcopal Church approved the establishment of a new missionary district of Central

America and elected Rev. Raymond P. Ferris, of Nashville, Tenn., as its bishop. The district will comprise the republics of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica. Its creation means that the Episcopal Church will undertake its first full scale work in Central America.

ABROAD

HCJB reaching behind Iron Curtain: With great rejoicing HCJB reports their first letter from behind the Iron Curtain. Their Russian broadcasts are going through.

Latin American mission reports from Colombia: In the little town of Ayapel, Colombia, one Sunday recently just at the close of Sunday school, heavy footsteps sounded outside the Protestant chapel. In came the local government official, accompanied by the local Catholic priest. "Protestant meetings are prohibited here," they said coldly. "You will be heavily fined if you meet together again." The priest then picked up the offering plate and, to everyone's amazement, appropriated its contents. "This money belongs to the true Church," he commented calmly. "I'll take care of it."

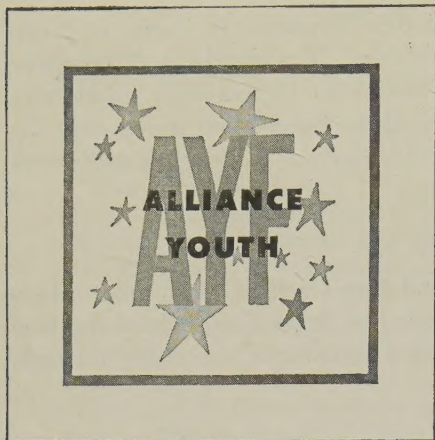
Missionary death strangely hushed: The death of an American missionary pilot, shot down while dropping Scripture leaflets over a Mexican village, has been strangely hushed. As far as can be determined, Ancel Allen, a missionary pilot, was shot down and killed in the crash of a small borrowed plane as he flew over the village of San Sebastian, dropping copies of the Gospel of John to villagers. Allen was seen as he made three very low runs over the town. At the end of the third run a volley of rifle shots was heard and the plane crash-landed beyond the town.

PEOPLE SAY

Dr. Wei-Ping Chen, personal chaplain to Generalissimo Chiang Kai-Shek and pastor of a nondenominational church in Taipei: "Before we came to Formosa from the mainland nine years ago, one person out of every thousand was a Christian. This is still true on the mainland. But today in Formosa one person in every hundred is a member of some Christian denomination."

SIGNS OF THE TIMES

Moslems turn out 5,000 new missionaries: Al Azar University in Cairo is reportedly turning out 5,000 new Moslem missionaries every year. Their influence is sweeping Africa. Most notable missionary to leave the Al Azar campus is Dr. Mohammed Bisar, chief mullah of the new five-million-dollar mosque in the embassy section of Washington, D. C. Working from that focal point, Dr. Bisar and his cohorts hope to capture America for Mohammed.



WELDON B. BLACKFORD, Editor

Looking at the 1957 Youth Page

By REV. WELDON B. BLACKFORD

Where do we go from here? That is a good question to ask inasmuch as the editorship of the Youth Page has been transferred to the National Youth Office with your National Youth Secretary as your future editor. However, before discussing this question, it is well to consider the fine attention that has been given the Youth Page by our former editor, Rev. Robert E. Cutbirth. He deserves a word of high commendation and appreciation for his labor in this work. I am certain that I speak on behalf of the many Youth Page readers.

There are certain innovations which your editor is seriously considering for the Youth Page in 1957. These, along with the topics which have already proved to be helpful to the AYFers, will appear periodically under various headings:

1. *Here's An Idea.* Many fine comments have been received in the past regarding this feature.

2. *The Bookshelf.* The best in Christian literature could be suggested for AYF reading under this heading.

3. *AYF Guide.* A Bible reading plan to inspire the daily Bible reading habit by all our Alliance youth.

4. *The Bulletin Board.* Here is a feature that could provide a cross section of information concerning programs and activities throughout the AYF.

5. *Youthformation.* A new word is being coined for this feature. The

heading is the merger of two words: youth and information—*Youthformation*. This topic would seek to answer questions on organizational, program and personal problems we face.

It is our desire to make the Youth Page one that will prove to be the greatest benefit and inspiration to you.

If we are to succeed in making it a page which all AYFers will want to turn to from week to week, then we must know how you feel regarding your page. We urge you to write and give us your comments as to

what features you would like to see on the Youth Page in 1957.

We will need the coöperation of all the youth fellowships if we are to succeed in making the page the success it ought to be. It will be necessary for you to send us information about the program and activities held in your local AYF. We will be looking forward to receiving outstanding testimonies of God's working in the lives of individual AYFers as well as the group as a whole. Your opinions and suggestions will always be gratefully received.

In closing, your editor wishes to express his dedication to the objective of keeping the quality of material you are to receive from the Youth Page at the highest spiritual and ethical excellence possible.

Your prayers and coöperation for the ministry of the Youth Page in 1957 will be appreciated.

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Mighty Messenger Maneuver

January Emphasis Program

"The Mighty Messenger Maneuver" is a tract distribution program which is now ready for all youth fellowships through the National Youth Office. This month's maneuver as mighty messengers is prepared for the January emphasis of Tract Evangelism as outlined in the 1957 AYF Program Calendar.

"The Mighty Messenger Maneuver" originated in the Southwestern District of The Christian and Missionary Alliance and has been used in that area for the past two years with great spiritual results. It was the vision of Mrs. George Hall, who presently serves as District Youth Secretary. Mrs. Hall and the Southwestern District Youth Office have given the entire program to the National Youth Office which in turn has prepared the program on a national scale for the January Tract Emphasis program. We are grateful to Mrs. Hall and the District for their fine work and appreciate their coöperation in uniting with the program as it is being introduced as a national project.

Unite in the Tract Evangelism Emphasis in January. Send immediately for your "Mighty Messenger Maneuver" packet. You will receive complete plans for organizing and carrying out the tract distribution program in your church.

The following items are included in the packet:

1. Introduction to the program
2. The plan for organizing the program.
3. Pointers on procedure.
4. Four outstanding articles on tract distribution.
5. Four samples of tracts to be used.
6. An order blank.
7. A report sheet for tabulating results.

Send your request for the free "Mighty Messenger Maneuver" packet to the National Youth Office, Christian and Missionary Alliance, 260 W. 44th St., New York 36, N. Y.



*Take my lips, and let them be
Filled with messages for Thee;
Take my silver and my gold,
Not a mite would I withhold.*

—FRANCES R. HAVERGAL.

THE ALLIANCE WEEKLY

What's Behind the Violence in New Guinea?

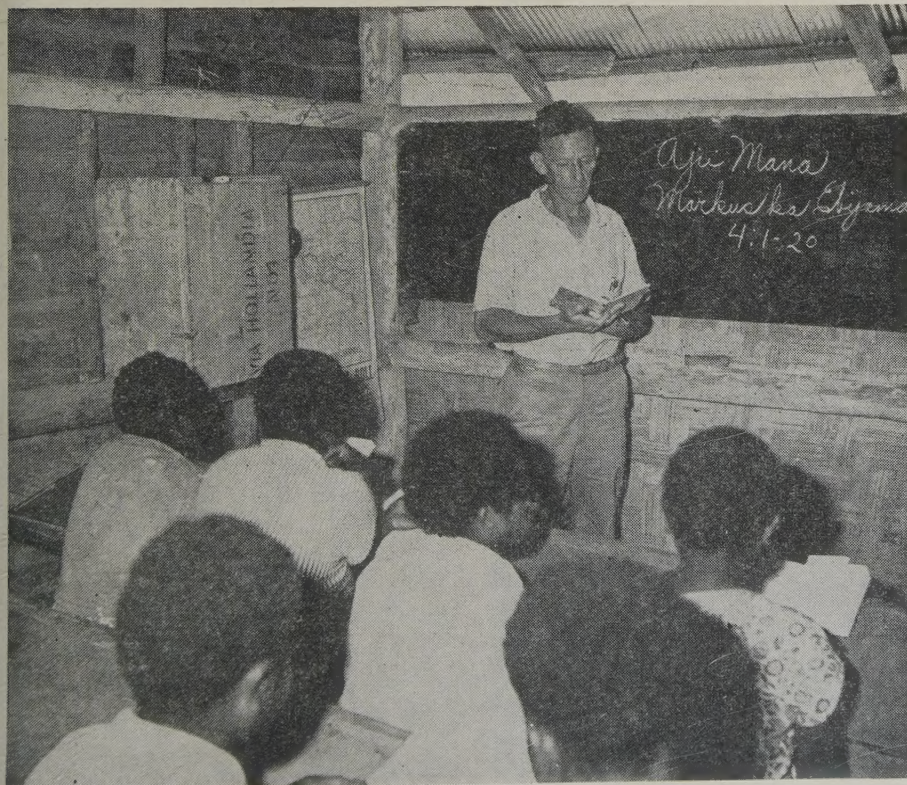
Reports of the Kapauku uprising at the Wissel Lakes in New Guinea were received from Rev. R. M. Chrisman soon after the attack took place. His letters were published in THE ALLIANCE WEEKLY December 5, 1956. Two weeks later Rev. Walter Post sent a letter from which the following account is taken. By that time the nature and implications of the uprising were becoming clearer to the missionaries at Enarotali.

Radio and newspaper reports circulated in this country the week end of December 15 stated that Messrs. Troutman and Lenehan had been killed, as well as a number of native missionaries. Although there was reason to believe that the reports referred to the incident described here, a cable of inquiry was sent to New Guinea. On December 18 cables from the field stated that the reports were false and that the warriors at Obano had surrendered on December 16. Prayer was requested that other areas would soon become normal.

By REV. WALTER M. POST

Rev. Walter M. Post teaching in the Kapauku Bible school, Enarotali, New Guinea

E. W. ULRICH



SUNDAY morning, November 4, dawned bright and clear—a beautiful day. The lake was a deep azure and a few fleecy clouds hovered lazily around the crests of the mountains. Both the Sunday school and church services were well attended.

At noon while we were eating dinner a Kapauku teacher from Dagoto hurried to Enarotali to say that someone was flashing mirrors on the other side of the lake, apparently signaling for help. He had also observed clouds of smoke billowing above Obano, where the Continuation School is located.

The day before, eleven of us missionaries and five Indonesian teachers had crossed the lake to hold a service of dedication for the new Cessna plane which had been put into operation October 24. Our new Area Secretary, Rev. Robert M. Chrisman, had arrived in the plane on Friday. He and Mr. Ulrich, the pilot, were in our group that Saturday morning. The day was dismal and rainy, yet it did seem strange as we were approaching Obano that not many local people were around, and we commented on it. Not one canoe was anchored in the bay and a kind of eerie quietness prevailed. When one of the Indonesians with us spoke about it to Mr. Lesnussa, the Indonesian pastor, he replied that it was not unusual and did not seem to him a cause for alarm.

We had been hearing rumors for some time that among the Kapaukus around Obano there was a plan to drive all the foreigners out of the area, but nothing had materialized and we did not take the threat seriously. Mr. Lesnussa said he had received assurances from Watikitaka, one of the local village leaders, that there was nothing to fear. He had promised that if anything did happen he and his people would protect the personnel at the school. (Mr. Lesnussa and the other Indonesian teachers are considered foreigners, as well as are the Dutch officials and the missionaries.)

After the dedication service Miss Stringer, who is in charge of the Continuation School, decided to accompany us to Enarotali, expecting to return in time for school Monday morning. Two government police-

men from Enarotali were assigned to guard the plane as it remained on the airstrip over Sunday. Everything seemed to be in order and we dismissed as unimportant the apprehensions we had felt earlier.

Whatever comfort we had drawn from Watikitaka's assurances was dispelled Sunday noon by the report of an ominous smoke cloud and the flashing of mirrors. Something was wrong in Obano. Securing the use of a government boat a group of us started to cross the lake. About halfway we met a canoe whose occupants had smeared clay on their chests and faces, the Kapauku way of expressing sorrow. When we drew alongside of them, they told us excitedly what had occurred.

It was several days before the government could fly in enough reinforcements to protect Enarotali and permit our visiting the scene of destruction at Obano. As near as we have been able to piece together the various reports from eyewitnesses, this is what happened: At nine o'clock Sunday morning Mr. Lesnussa conducted the church service. The congregation was larger than usual and Watikitaka was present. The text for the message was "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). After the service those in attendance returned leisurely to their homes.

Dinner was scarcely over in the Lesnussa home when a commotion at the house of the Biak carpenter attracted their attention. Mr. Lesnussa went to investigate. The distance between the houses was about two hundred yards, but he had not gone far when he heard some of the school boys calling, "Tuan, there is trouble; go home immediately." Armed warriors then emerged from the tall grass and began shooting at him. One of the schoolboys tried to shield him but by the time he reached the house he had been hit fatally by several arrows. The warriors broke down the door with their axes. Mrs. Lesnussa pleaded with them, "If you want our things, take them, but don't kill us." For answer the Kapaukus killed her and also Bobby Kaksoal and Martha Rumaseb, children of other Indonesian workers who were staying with them. We have not been able to verify this but we were told that a Kapauku believer was killed while trying to protect Mrs. Lesnussa. A Kapauku girl who was in the house at the time escaped through a window. Watikitata was nowhere to be seen. After the murders the Kapaukus set fire to the house.

The commotion Mr. Lesnussa had heard was caused by the struggle between the carpenter and two young Kapaukus who were about to steal the policemen's guns while they were preparing their meal in

the carpenter's house. Other warriors rushed to the aid of the first two and soon overpowered all resistance. One of the policemen was a Kapauku. He escaped. The other policeman, Mr. Rumbiak, was from Biak. After the guns were stolen he was seen running across the yard with an ax in his hand. Several of the school pupils tried to protect him by forming a cordon around him, but the frenzied warriors pricked the children with the points of their arrows and succeeded in shooting Mr. Rumbiak with several arrows. The pupils finally got him into the loft of the carpenter's house but the warriors broke open the door and completed their murderous work.

A Roman Catholic teacher from the south coast of New Guinea has been missing since the attack. His wife, child and sister-in-law are reported to have been killed while trying to escape, and four or five Kapaukus who tried to help them also are said to have been murdered. There has been no verification of these reports as yet. They were living at a place up the valley from our buildings.

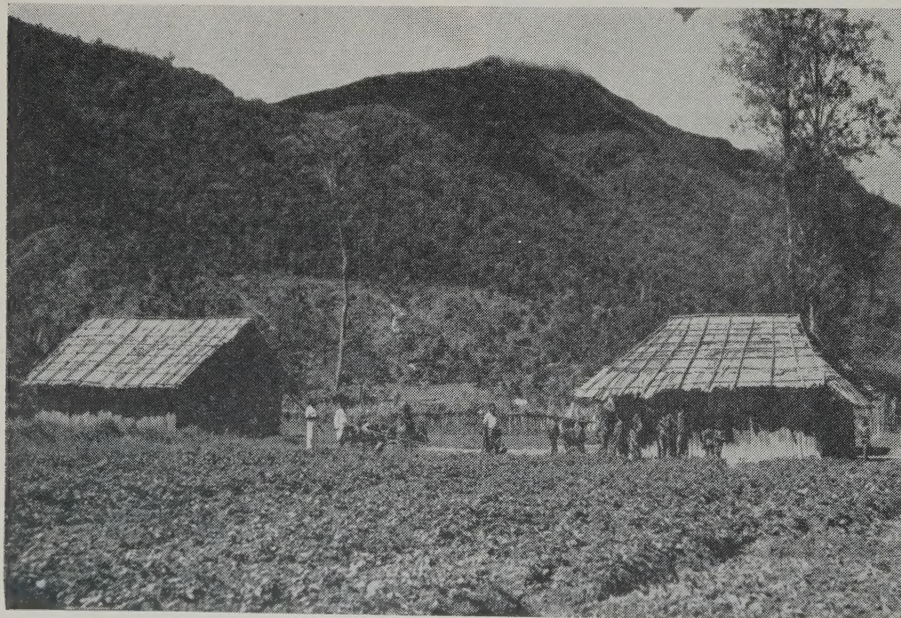
Elated at their success the Obano Kapaukus proceeded to stir other villages to join their uprising. They cut a finger from Mr. Lesnussa's hand and sent it to all the villages around Lake Paniai. One of Mr. Rumbiak's fingers was sent to villages of the Lake Tigi area. The only ones who responded to this call were the villages of Jagaimuka, Timila and Madi. At first we feared the Monis might be excited and Mr. and Mrs. Cutts might have to leave Homejo, but there has been no sign of this.

After killing all the foreigners within reach, the warriors proceeded to demolish all the property. Everything of value they looted and then burned all seven of the buildings to the ground. They hacked the plane with their axes until it was almost beyond recognition. Instruments from the dashboard they scattered along the runway and they tore off all the aluminum from the body.

We have heard that the original date set for the attack was Saturday, the third of November. That was the day we all were in Obano for

The chapel (left) and pastor's residence at Obano were burned during the uprising

E. W. ULRICH





Rev. and Mrs. R. R. Hess and family, Philippine Islands (see page 12)

the dedication service. Because of the drizzling rain the Kapaukus decided to postpone the attack. What an evidence this is of the restraining hand God has even upon the evil purposes of savages. We are thankful to the Lord for causing Miss Stringer to decide she would return with us to Enarotali.

It is hard to understand the reason for such an outbreak of hostility and hatred when we have tried in every way to show nothing but love and kindness to these people. One of the students here at Enarotali has mentioned two things which he thinks may account for the uprising: First, an epidemic among the pigs has resulted in many of them dying. This is interpreted by the Kapaukus as an expression of displeasure by the evil spirits because foreigners have been allowed to stay here. Second, the older Kapaukus are beginning to feel that they are losing their influence with the younger ones. With the coming of civilized ideas their standing and authority have been imperiled.

Mr. and Mrs. Lesnussa were students in the Makassar Bible school when we taught there. Both were excellent students and God gave them a good ministry when they were in Borneo. After their marriage they came to New Guinea and have labored faithfully here for six years without a furlough. Mr. Lesnussa was loved by his Kapauku pupils and by the believers. He and his wife have been counted worthy

to be numbered among that noble army of martyrs who have laid down their lives for the Lord Jesus Christ.

Surely such an outpouring of consecrated lives cannot but result in a pronounced effect upon the people among whom they worked. Their devotion should intensify the zeal of all who knew them. This loss is causing us all to open our hearts anew to hear the Lord's message for us. Through this sacrifice may come the answer to our hearts' longings as we have prayed long and earnestly for a spirit of repentance to come upon these people.

This experience is a demonstration of the strength the foe has still. Preaching and teaching to be effective must be backed by prevailing prayer. Satan knows his time is limited and he is frantically trying to block the advances being made into areas where his sway

Rev. and Mrs. G. A. Bucher, Chile



has long been undisputed. We are not discouraged, but we plead with all who know God to join us in storming Satan's strongholds through prayer until the church of Jesus Christ is firmly established in these highlands of New Guinea.

From the human standpoint missionary work has suffered a crushing defeat. All the efforts to make friendly contacts with the Kapaukus, to gain their confidence and to help them understand the love of God seem to have been in vain. Even on the part of Kapaukus who are friendly toward us there is little understanding of the meaning of love. Revenge fills their thoughts. They are urging the government to kill Obano Kapaukus by the hundreds. They would be pleased to see them exterminated. When we tell them they must learn to forgive they snicker and laugh. Having heard the teaching they must now see how love behaves.

Pray that this baptism of fire and blood may result in the Kapauku believers and the missionaries, both from Indonesia and from Western lands, being drawn together into a deeper bond than we have ever known before. Christ is able to turn this defeat and bring out of it triumph for His name.

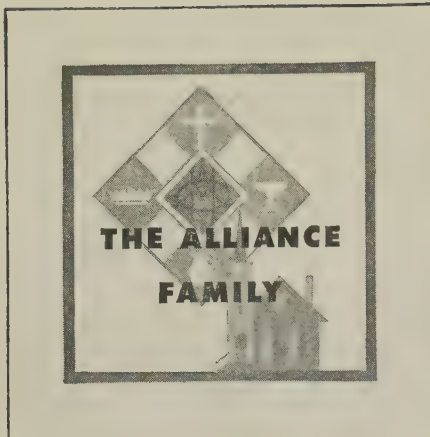


A New Year's Resolution

(Continued from page 4)

tion, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

As we stand at the beginning of this year of our Lord 1957, let us then resolve by His grace and by the mighty enabling of His Holy Spirit to forget all those things which God has forgotten, to reach forth unto all the things which He has placed before us, whether pleasant or otherwise, and to press toward the goal. If we have this worthy and commendable resolution as a firm conviction and a fixed rule of our lives, we shall with the apostle receive the "crown of righteousness, which the Lord, the righteous judge, shall give (us) at that day; and not to (us) only, but unto all them also that love his appearing." ♦ ♦ ♦



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Irene Hearn left New York by plane December 11, returning to Thailand for her second term of service. She first went to the field in 1950. Miss Hearn is a member of Delta Tabernacle, Hamilton, Ont., Canada.



Irene Hearn
Thailand

Rev. and Mrs. Guy A. Bucher left New York December 14, returning to Chile, South America, for their fourth term of service. They first went to the field in 1920. They will be stationed at Concepción.

Rev. and Mrs. R. R. Hess and son Philip left San Francisco December 15 for their fourth term in the Philippine

Islands. Their other children, Bruce, Arlene, Lois and Victor, will remain in the homeland to complete their education. Hudson, not pictured, is a missionary under another society in Japan. Mr. and Mrs. Hess are returning to the field after an extended furlough. They are appointed to work in the Ebenezer Bible Institute.

On Furlough

Misses Frances Cox and Catherine Gratz arrived in New York December 13 from French West Africa. Miss Cox, who is returning for her second furlough, has been teaching in the Bible school at Ntoroso. Miss Gratz is home for her third furlough. She taught in the girls' school at Baro during this term.

Rev. and Mrs. Robert H. Sjoblom and children, Phyllis, Sharon, Carolyn and Mark, arrived in Los Angeles December 14 from Thailand where they have just completed their second term. They have been stationed at Chantaburi. They prepared tapes of Chinese gospel programs in the Swatow dialect for rebroadcast by FEBC, as well as carrying on their regular station duties.

The New Generation

To Mr. and Mrs. Merrill Reside, Pasadena, Calif., a daughter, Barbara Jean, on November 28.

To Rev. and Mrs. Howard E. McFarland, Kwimba, Belgian Congo, a son, Timothy Irwin, on October 20.

To Rev. and Mrs. William Underwood, Oil City, Pa., a son, David William, on November 9.

With the Lord

Newassa B. Morrison, wife of Rev. Charles R. Morrison, went to be with

the Lord on November 1 at Charlottesville, Va. Mrs. Morrison had been in poor health for seven years and her homagoing was a glorious one in the Lord. She served Alliance churches with her husband in Oneonta, Ala., Orlando, Fla., and Meridian, Miss.

Due to his wife's ill health, Mr. Morrison has been out of the full-time ministry for the past four years. He is living at 759 Belmont Avenue in Charlottesville, Va.

Mr. Enock A. Kroon and his daughter, Anna E., were killed in an automobile accident on November 24. Two other passengers, Miss Agda Kroon and Earl Evers, were preserved from serious injury.

Mr. Kroon was maintenance engineer at Simpson Bible Institute from 1948 to 1954. He was a member of the Oak Lake Alliance Church in Seattle and had a great prayer ministry for former students from Simpson now in the Lord's service.

Anna Kroon graduated from St. Paul Bible Institute in 1936 and continued her studies at Simpson the next year. She was employed in a bank in Seattle and was a faithful member of the Oak Lake Alliance Church.

Surviving them are four sons and brothers, LeRoy, of Malta, Mont.; Melvin and Karl, of Woodinville, Wash., and Rev. Paul Kroon, of Central Point, Ore.; also two daughters and sisters, Miss Agda Kroon, of Seattle, Wash., and Miss Ruth Kroon, on furlough from Congo, and Mr. Kroon's four sisters and fifteen grandchildren.

Funeral services were held in Seattle on November 27 with Rev. Ermond Homan and Rev. Everett Brownlee officiating. In lieu of flowers many friends sent gifts to the family to be used to help construct the new tuberculosis hospital in the Congo where Miss Ruth Kroon has been serving as a nurse.

Mrs. Agnes Zehfuss, of Colonie, N. Y., went to be with the Lord on December 2 at the age of eighty-five years. She had been an active member of the Colonie Alliance Church since its inception in 1929. Rev. Robert Canberg, pastor, officiated at the funeral service.

Surviving are two daughters and a son, Mrs. Colver Mason, of St. Paul, Minn.; Mrs. Harry Stevens, of Colonie, N. Y., and Mr. Jacob Zehfuss, Jr., of Plainfield, N. J.

Church Dedicated During Revival Meetings

Revival services held in the Alliance church of Zanesville, Ohio, October 21 to 28 were climaxed with special dedication ceremonies held on the closing Sunday. Mr. Stanley Tam, Christian businessman from Lima, Ohio, spoke on the opening Sunday. Rev. William Allen, of Mansfield, Ohio, and Rev. Herbert Wiggins, Mt. Vernon, Ohio, brought stirring messages the next four nights, with Rev. C. E. Davis, District

(Continued on page 15)

The new Christian and Missionary Alliance, Zanesville, Ohio



Sunday

DAILY READING—1 Thessalonians 5.

DAILY TEXT—"The very God of peace sanctify you wholly" (verse 23).

Is there not, think you, additional force given to this prayer by the use of the word "very"? How close this brings God to us. "The very God of peace." There is an appropriation of God in the words thus used—very God of peace. Then, "sanctify you wholly." Take your spirit with all its hopes, your life with all its manifest interests, your body with all its cravings and its needs. Fill your heart with His indwelling presence, to cleanse, to purify, to enlighten, to guide. To keep you from sin's dominion and sin's degradation. To preserve you "blameless." It is as if He said, "You are weak and helpless; the tendencies and liabilities of your condition expose you to temptation and to falling, but trust Me. As your Father, your Friend, your Guide, I will accept your service and carry you to an expected end."—SELECTED.

Pray for The Island World; Eastern, South Pacific Districts, the Mexican Work.

Monday

DAILY READING—Acts 13:1-13.

DAILY TEXT—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (verse 2).

A call to be a disciple is one thing and a call to be a clergyman is another. So good many people make a mistake because they have not made that distinction. Peter, James and John were called to be disciples. They would not have left their nets and their fishing smacks and followed Christ if they had not been called. Afterward they were called to be apostles. I believe no man ought to go into the ministry unless he is forced into it by the Spirit of God. . . . Many men nowadays think if they cannot do anything else they will turn their hand to the ministry. I'd rather blow or saw wood than be in work to which God had not sent me. If a man runs before he is sent he will be a miserable failure; he'll break down. But if a man waits till he gets his commission he is going to bear good testimony.—D. L. MOODY.

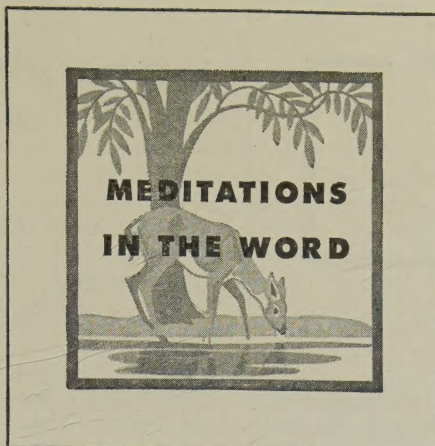
Pray for India; Western Pennsylvania District.

Tuesday

DAILY READING—Psalm 34:1-10.

DAILY TEXT—"I will bless the Lord at all times" (verse 1).

We stand again today on the threshold of a New Year. The year is new with all its golden opportunities for service. What new resolutions have we made as on bended knee we committed ourselves to God on the last day of the old year? This is a truly solemn thought, for as we embark on a new course in life's way have we secured



Compiled by EDITH M. BEYERLE

the assurance within us that God will lead us? Have we committed our all to Him? As the sun rises in the east, shedding its golden beams of light and warmth, so the mercy and goodness of the Lord has been with us all through the past year. The psalmist David said that it was not possible for him to measure up the many blessings God had showered down upon him.—GOSPEL HERALD.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

DAILY READING—Deuteronomy 33:13-25.

DAILY TEXT—"As thy days, so shall thy strength be" (verse 25).

*I watched my neighbor climb the hill
Bent beneath a load;
He struggled, faltered, finally fell
On the steep and dusty road.*

*I pondered, for I knew full well
He had climbed that hill before
With a burden on his back, and so
I asked, "Are you sick and sore?"*

*He answered, "I am well and strong
As any yesterdays,
But I took tomorrow's burden
And added to today's"*

—HERALD OF HOLINESS.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

DAILY READING—1 Chronicles 4:9-20.

DAILY TEXT—"Oh that thou wouldst . . . keep me from evil" (verse 10).

Grant me, O Lord, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth Thee most, to esteem that highly which to Thee is precious, to abhor that which in Thy sight is filthy and unclean. Suffer me not to judge according to the sight of the eyes, nor to give sentence according to the hearing of the ears of ignorant men; but with a true judgment to discern between things visible and spiritual. The minds of men are often deceived

in their judgments; the lovers of the world, too, are deceived in loving only things visible. What is a man ever the better for being esteemed great by men? The deceitful in flattering the deceitful, the vain man in extolling the vain, the blind in commending the blind, the weak in magnifying the weak, deceiveth him; and in truth doth rather put him to shame. For what everyone is in Thy sight, that he is, and no more.—THOMAS À KEMPIS.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

DAILY READING—John 21:15-25.

DAILY TEXT—"If I will that he tarry till I come, what is that to thee?" (verse 23).

Looking back from this distance upon this lakeside scene one is made to realize how badly mistaken the "brethren" of verse 23 were concerning the statement made by Jesus. He was not referring primarily to His own return, but rather to the order of life which might be John's portion. Peter was overexercised as to what disposition was to be made of this disciple "whom Jesus loved." But the Lord gave him to understand that this was a matter between Himself and John and that it was no concern of Peter's to have any conjecture or suggestions regarding it. How well Jesus knows human nature! His followers are always wondering what is going to happen to some other follower. This rebuke to Peter comes as a very gentle reminder that if we follow the Lord in the way He prescribes for our feet and our service, we have quite enough to keep us busy! He is well able to direct the "Johns."—PAMELI.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

DAILY READING—Song of Solomon 1:1-8.
DAILY TEXT—"Mine own vineyard have I not kept" (verse 6).

Often the shoemaker's boy is the poorest shod, and the tailor's son wears the poorest clothes. . . . The same contrast is seen here. There are vineyards showing every sign of great care while the head keeper's vineyard manifests every mark of neglect. Too often public provision and activity are accompanied with inward neglect and spiritual declension. No really vital work for God can be accomplished without personal blessing. The worker is zealous. The life is filled with activity, briskness and energy. Every moment is occupied. She is not neglectful of her duties. She has been made black by the sun as she has labored among the vines in the heat of the day and it is important work. . . . Yet amid all the endeavor and labor, there has been neglect of the inner life.—ANONYMOUS.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

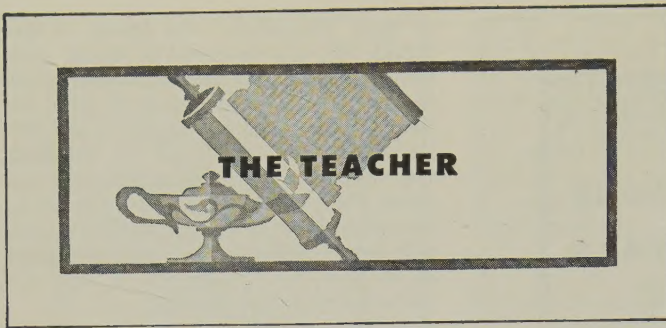
SUNDAY SCHOOL LESSON—JANUARY 13, 1957

How to Resist Temptation

Matthew 3:16-4:11

DEVOTIONAL READING—Hebrews 3:1-14

GOLDEN TEXT—"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10.



BACKGROUND AND LESSON ORIENTATION

The narration of the events of Jesus' life by Matthew included the flight into Egypt and the return of the family to Nazareth. The scene then changed to the wilderness of Judaea where the simple, rugged preaching of the Baptist stirred the whole area. A committee from the Sanhedrin was sent from Jerusalem to check the credentials of this eccentric man. They themselves received a scathing denunciation. This "voice in the wilderness" reached the confines of the palace and caused fear and consternation in the highest religious circles. Jesus' own commendation of John and his ministry is touching. No one knew better than He that a prophet was not without honor except among his own people. Preaching against sin is dangerous.

SIMPLIFIED OUTLINE

1. *The Witness of Heaven*—Matthew 3:13-17.
2. *The Temptation of the Messiah*—Matthew 4:1-10.
3. *The Triumph of the Messiah*—Matthew 4:11.

COMMENTARY ON THE PRINTED TEXT

1. *The Witness of Heaven* (Matt. 3:13-17).

While the mighty preacher John was in the midst of his effective ministry, the Messiah made His appearance on the scene. Jesus had doubtless journeyed from Galilee to Jordan unnoticed as more than an ordinary traveler. His coming to Jordan was a significant endorsement of this vessel of divine election. The text declares that this was the specific purpose of His coming.

John, a modest man tempered by the wilderness life, shrank from Christ's request to be baptized. Instead of Jesus confessing His need to John, John confessed his unworthiness to Jesus, a significant point. John bowed to the superior authority of Jesus.

The reason given for this incident is religious decorum. It would endorse the authority of John's baptism as well as prove Christ amenable to accepted religious authority. Jesus then was not baptized because He needed to confess any sins. He was baptized to show that divine approval was being given

KEY WORD ANALYSIS

"To be baptized"—*tou baptisthenai* (3:13). During the inter-Biblical period of history the Pharisees were organized to preserve the ancient elements of Judaism from the inroads of Greek "culture." This gave rise to the making of proselytes. These "converts" were washed as a symbol of their purification from past sin and their entrance into

the commonwealth of Israel. Thus washing, or baptism, took on a national significance. God therefore ordained His prophet, John, to use this symbolism as initiation into the preparatory period of the coming kingdom. John's washing was a baptism unto repentance. The language strongly suggests that stepping into the Jordan and publicly confessing, they were then baptized.

by attempting the unnecessary and foolhardy for His own purposes. (3) To bypass God's full will; to apparently achieve what He had come to achieve (Psa. 2:8, 9) by becoming the vice-regent of Satan.

2. *The Temptation of the Messiah* (Matt. 4:1-10).

Jesus, as the Messiah, subjected Himself to the will of God as the suffering Servant. The first step of obedience led to the desert to face the adversary. Forty days without food reduced the physical appetites of Christ to subservience by His spirit. Since obedience to God is the consuming passion of the Servant (Heb. 5:7-9) Satan met with utter defeat.

The three temptations are analyzed as follows: (1) To use His Messianic power but in so doing to betray His human identity. (2) To presume upon the prerogatives of the Messianic office

by attempting the unnecessary and foolhardy for His own purposes. (3) To bypass God's full will; to apparently achieve what He had come to achieve (Psa. 2:8, 9) by becoming the vice-regent of Satan.

The catastrophe of yielding to any of the suggestions of Satan can only be imagined. We can only be of good cheer knowing Christ has overcome the world and that we can overcome in His power.

3. *The Triumph of the Messiah* (Matt. 4:11).

This verse is deceptively brief. Satan was routed in utter defeat. Other accounts indicate that his departure was but for "a season." Watching each opportunity to deter this God-Man from His single purpose, he bides his time.

One of the very few related instances of heavenly ministration tells about the angels' tender care of the exhausted Victor. The statement of Romans 8:32 "spared not his own Son," takes on fresh significance in this context. The angels poured into Him strength for a new outpouring in our behalf.

HELPFUL HINTS FOR LESSON PREPARATION

Sometimes the humanity of Christ is kept an almost vague factor in our thinking. When we dare look upon Him as very Man as well as very God, His sufferings take on a more

significant aspect. The teacher would find great help by stressing the emphasis of the humanity of Christ in the Hebrews epistle. The relation between the human and the divine (cf. Col. 1:19, 20; Rom. 1:3, 4) may help.

THE ALLIANCE FAMILY

(Continued from page 12)

uperintendent, speaking in the week-
nd meetings. Several persons sought
he Lord for spiritual help during the
week.

The new church building is of con-
crete block construction with cut stone
n the front. The sides are to be
ricked later. Construction was begun
n June of 1955, with much of the
labor being donated by the men of the
church. The cost was only about
\$16,000, though the building is con-
servatively valued at \$25,000.

Mrs. M. G. Bowman was used of the
Lord in beginning this work in 1932 as
he conducted Bible studies and cottage
prayer meetings in homes of the com-
munity. Later it was necessary to use
a room in the Y.W.C.A. and then to
rent larger rooms on the second floor
of a downtown building. In 1943 a
large house was purchased to provide
worship facilities and living quarters
for the first full-time pastor, Rev. R. W.
Hubaker. In 1954 this building was
sold to the city for \$12,000 for a new
fire station.

Others who have served this congre-
gation are Rev. T. J. Andrianoff, Rev.
John Holodynsky, Rev. Keith Gilmore,
Rev. W. Philip Darling and the present
pastor, Rev. Donald Jacobson. The
church also owns two adjoining lots
which will provide space for a Sun-
day school addition, a parsonage and
parking.

Revival Blessing at Duryea, Pa.

The blessing of the Lord was upon the
meetings and His anointing upon the
evangelist," writes Rev. Daniel Wallace,
pastor of the Alliance Church of Dury-
ea, Pa., regarding recent meetings

Missionary Treasury

November, 1956

General Fund \$295,305.62
Designated Specials 45,559.48

gain we praise God. During the first
even months of this year the Society has
received slightly more income than that
which was budgeted. This brings great
joying to our hearts and enables us to
press forward with confidence in the Lord's
will.

Gifts for the month of November are
covered by our receipts Nos. 15519 to
7222 and 1027 to 1159. If you failed
to receive a receipt for your contributions,
please communicate with our auditors,
Messrs. Lambrides & Lambrides, 220 West
2nd Street, New York, New York.

All contributions should be designated
and addressed to the Treasurer, The Chris-
tian and Missionary Alliance, 260 West
14th Street, New York 36, New York.

Bernard S. King
Treasurer.

held with Rev. T. A. Wilcox, of Allen-
town, Pa. Several persons met the Lord
for definite spiritual needs and all the
congregation was helped as God came
upon the meetings.

Prayer Answered at Genoa, Ohio

Among those converted during recent
special services held by Rev. Berman
G. Smith in The Christian and Mis-
sionary Alliance Church at Genoa,
Ohio, were some for whom the congre-
gation had prayed for several years.
The evangelist preached in the power
of the Holy Spirit and conviction came
to many. His cornet selections were
also appreciated by the people.

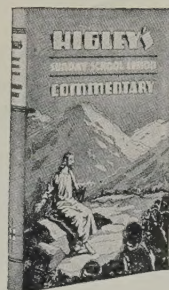
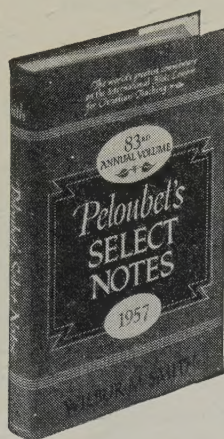
The pastor, Rev. Mark N. Royce,
reports that eight persons came for-
ward for various needs during the first
week, but the real break came on a
Sunday night when five young people
and three older ones came for salva-

tion. These meetings were preceded
by Saturday night prayer meetings for
several months before the evangelist
arrived.

Tyrone (Pa.) Church Refreshed

Rev. Paul S. DeHaven, pastor of Fuoss
Mills Gospel Tabernacle, Tyrone, Pa.,
reports a moving of the Holy Spirit in
recent meetings held with Rev. Roland
M. Gray, Sr., of Butler, Pa.

The meetings were well attended
and there was a good response to the
altar calls extended by the evangelist.
Several backsliders came back to the
Lord, many believers sought for the
infilling of the Holy Spirit and there
were a few conversions during the
campaign. One outstanding feature of
the series was an unplanned but well
attended fasting and prayer meeting
held each week.



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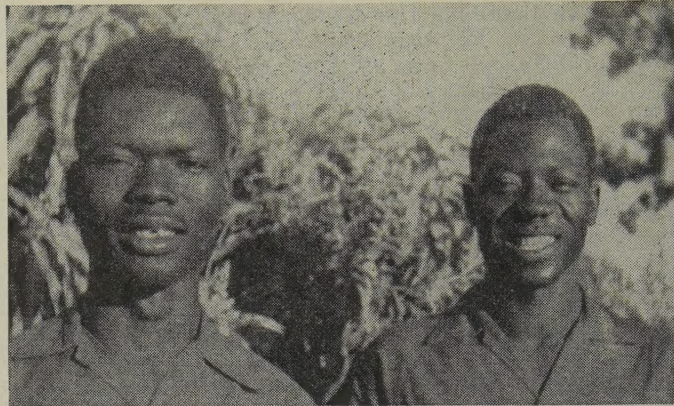
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ALLIANCE MISSIONS ON THE MARCH



Two young African preachers

L. HILLMAN

Fetishism Weakens Before Africa's Own Sons

PAGAN villagers busy clearing a circle in the grass for a fetish dance were startled at hearing their chief bellow in anger. Unwittingly Moise, the student pastor at Béoumi, had ridden his bicycle into the area.

At the chief's command Moise dismounted, but the villagers made no move when ordered to beat him. Infuriated, their leader demanded that they kill Moise and when they still did not obey, he started to seize the lad himself. Promptly a young pagan man stepped from the tall grass behind the chief and pinned his arms to his sides, allowing Moise to escape.

The young worker continued to his destination and upon his return reported that several people to whom he had spoken had been converted. His joy over being delivered from injury and death could not equal his joy over those who through Christ had obtained deliverance from sin.

Rather than leave the district without a leader while the missionary couple allocated there are on furlough, Moise had chosen to stay out of Bible school and graduate a year later. Gradually the violent opposition of heathenism is yielding before the courageous preaching of such men.

Pierre, another student pastor, felt he should complete his Bible training this year, but forty new converts in one town alone bear testimony to the faithful ministry he had during the months he was there. These new believers built a chapel and are praying for a pastor.

Two matrons in the girls' school at Béoumi postponed returning to their homes while they devoted a month of their vacation time to daily visitation in Béoumi. Despite the cold reception given them by many of the people, they persisted and were able to lead some of them to the Lord.

Prayers for the church in the Ivory Coast, French West Africa, are being answered as aggressive young workers reinforce veteran pastors and evangelists. Through them salvation's message will sound to every region of this great territory.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Ont., Can.